

your souls to love pleasure and feasting and drinking, or riches, or fame,—you will suffer pangs unutterable, when God's voice shall call you.

Treasure for Himself—Rich Toward God.—And Jesus added, "So is he that layeth up treasure for himself and is not rich toward God."

Here are two men who have the same sin, covetousness; the one a poor man desiring a share of the inheritance; the other a rich man desiring more. The one as bad as the other.

Warning to Disciples.—Jesus did not fail to warn the disciples of their danger. He did it in these plain words. "Therefore I say unto you. Be not anxious for your life, what ye shall eat; nor yet for your body, what ye shall put on. For the life is more than food, and the body than raiment." He would teach them that anxiety about where we shall get enough to eat and wear begets covetousness. Therefore, they should have the kingdom and its work uppermost in their thoughts and God would supply their needs. Jesus does not encourage them to be idle, but to be busy with his work and to not worry about accumulating.

Lesson Applied

- 1 Some men can listen to the best things and be only stirred to covetousness.
- 2 Jesus made the wrong views of men occasions of teaching great lessons.
- 3 Many a man has allowed the sin of covetousness to spoil his life, because somebody robbed him.
- 4 Here are some of the lineal descendants of this covetous man who wanted Christ to divide the inheritance; (1) The man who says, "That brother in the church cheated me. I'll have nothing more to do with him or the church until the church makes him make it right." (2) The one who says, "I'll not join the church because there are some members who have cheated or wronged me." (3) The one who says, "I'll have nothing to do with God or Christ as long as their professed disciples act so and so." Covetousness or unforgiveness is at the bottom of every such heart.
- 5 Some people spend so much time on getting this world's goods and then in taking care of it after they get it that they don't have time to think of God or duty.
- 6 How often do men lay up wealth for their older days so they can take their ease, eat, drink and be merry in a greater or less degree!
- 7 Too many men so misuse their souls that the only thing they can talk about to it is "ease," "eat, drink and be merry."
- 8 "Thou fool" was God's opinion of this rich man; likely to the neighborhood he was the Honorable Mr. Self-made Prosperous.
- 9 Life and the growth of the soul toward God is far greater than food or clothing.
- 10 Life should be our object in living, Christ's kind.

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THE TEACHER AND THE TAUGHT

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Successful teaching demands the consideration of two essentials—preparation and purpose. The one is scarcely less important than the other. No one *can* teach without the first mentioned essential, no one ought to be permitted to teach without some clearly defined idea of the second. The teacher who appears before her class with no defin-

ite purpose or aim in view is no less deserving of criticism than she who comes without a well prepared outline of what she is to teach.

The first essential which ought always be demanded is the manifestation of a devoted Christian character. This will, of course, be implied in her preparation. She must be one in whom those under her instruction may recognize the spirit of the Master, one who has heeded the words of him who said: "Learn of me for I have given you an example that ye should do as I have done." She should be known for her pious devotion to her work and trusted as being able to intelligently present the truths of God's Word. Could every Sunday school teacher be brought to realize to a far greater degree the wonderful possibilities which open up to her in the spiritual leadership of those under her charge, I believe there would be an era of such development in the work and usefulness of the Sabbath school as we have never yet witnessed.

It will be recognized without mention that in one's preparation is implied a well defined understanding of the subject matter to be taught. Ought it not bring to us the blush of shame to approach our classes with the acknowledgement, either in word or action, that we know very little or nothing about the lesson? Yet I, and I doubt not but that all of you have more than once heard that confession made. With such an acknowledgement before the lesson, what influence can a teacher expect to exert over the minds and hearts of those looking to her for instruction? Such a confession indicates either a lack of time or a want of interest in her work. If it be the former, it *may* be excusable, but to say the least is most unfortunate and either sufficient time ought to be found for an adequate preparation or the work given into the hands of one who will find the time to devote to it. If it be the latter there should be no question as to the course to pursue. No teacher can be successful who has no love for such work. Such an one is not only no assistance but is a decided hindrance and each time she reluctantly comes before her class positive injury comes to the cause. A genuine desire to continually know more of the work, the methods of teaching, various means of interesting and instructing her pupils and to gain a more thorough knowledge of God's Word must be the prevailing influences in her success. A love for the Bible promotes to greater love for God and his work and the teacher who has not this love as an element in her work cannot prove else than a failure. With such a love, however, all the activities of her heart and mind are stimulated, those under her instruction will be edified while she will be encouraged to attain to definite results.

Not an unimportant element in successful teaching is good government. As self mastery is all important in the management of others, the Sunday school teacher must possess this qualification to a marked degree. Many boys and girls come to Sunday-school

with an improper idea of what their conduct should be thus giving the teacher the double work of instructing and governing. Often there is much confusion among the pupils while the teacher is vainly endeavoring to interest them. Such times demand a strong will but a kind heart. Only she who has self-control can successfully manage such pupils. There must be no manifestation of excitement or confusion on her part else they will take advantage of her weakness and all will be commotion. She will gain the first point in good government by being in her place at, or even before, the opening of the exercises. The fifteen minutes before the lesson may be the most important of the hour and can be made the golden opportunity of the day to direct the mind of some pupil into a decision for a life of righteousness. This will hold true especially in the younger classes. Should every teacher be in her place promptly she would not only assist the pupil in directing her thoughts for the hour, but the superintendent would be relieved of much of the confusion caused by the late comers as well as by the inattention of those already there and she herself would be far better prepared to direct the minds of her class to the lesson. To me it seems that this neglect on the part of the teacher is largely due to the lack of a feeling of responsibility.

That the position of a Sunday school teacher is voluntary and without a mercenary value placed upon it, in no sense removes the personal responsibility connected with it. There is a sense in which a voluntary position brings more, rather than less, responsibility than the obligations of a paid position. Services having a recognized money value can be given up by yielding the cash value, but when one promises upon his honor to do service his obligations cannot be so easily cancelled.

There are some points in teaching which need to be carefully guarded. Questions should not be so framed as to encourage unnecessary discussion. A quiet rein must be held should others attempt to incite such discussion. Non-essential points in doctrine or events should receive but little time. Let the great fundamental truths be brought out carefully and prayerfully. Let every word and thought, if possible, be guarded during the class hour. Well do I remember how a teacher of my boyhood lost his influence over me for what is pure and good by a single expression which revealed the coarser traits of his character. I have forgotten much of the good he taught, but that one expression has clung to me to this day. What standard should one set as the purpose of her teaching in the Sabbath-school? Will it suffice if the lesson be learned and recited as is common in the day school? Will it be enough that all the points be carefully gone over and a critical examination made of all data which might throw light upon the record as found in the lesson? Should it be the highest aim of the teacher to spend the recital hour in an endeavor to